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1955
APRIL

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THE ROSICRUCIANS (A. M. O. R. C.)

SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIII

APRIL, 1955

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

MENACE OF MODERN MATERIALISM

By THE IMPERATOR



DOES the rapid progress of science alone assure the advancement of mankind? Perhaps the more challenging and direct question would be, Is the course of human life a state of mind or a series of demonstrable realities?

Life is a reality in the biological sense. We are conscious of our physical existence. We perceive our organic beings; our limbs and bodily functions have an objectivity that we can discern by means of our receptor senses. These senses often corroborate their individual impressions, thus adding to the realism of the experience had. The things I see, for example, I may often also taste, feel, or smell. Around us we perceive other impressions upon which our receptor senses confer as much reality as they do upon ourselves. We cannot deny such reality. If we are conscious, this reality crowds in upon us. We cannot, for analogy, escape experiencing visual images, if we have sight and our eyes are exposed to light. Likewise, under conditions favorable to the corresponding organs, we hear, taste, and smell. We can interrupt the receipt of these impressions, for example, by placing our hands over our eyes. We thus assure ourselves that there is a thing or condition that excites the sense organ and which is apart from it.

These realities are referred to as the factual world, the *objective* one. By objective is meant that it appears to have an existence that is not wholly or principally a product of our mental processes. This factual world or world of reality is one upon which we have

placed considerable dependence. This confidence arises from its apparent *causal relations* to our beings. We perceive that our physical existence constitutes an effect following from certain causes having their origin in the factual world. For further example, we experience both the beneficial and detrimental effects of temperature changes upon our bodies. We know, too, that many substances having qualities that we objectively perceive, constitute a food value to us. We also observe the causal connection of this factual world to our states of pleasure and pain. Consequently, we think of ourselves as *real* beings because a great part of ourselves is experienced in common with what we call *reality*.

All human experience, however, is not reality in the terms of the foregoing explanation. We think and our thoughts are composed of ideas. But all ideas are not engendered by an immediate objective experience. It is not possible, of course, to have "a virgin thought; that is, one whose impressions would have no relation to the world of reality. However, a thought, a central idea, though compounded from previous sense impressions, may assume a *new form* unlike any we have ever perceived. The play of fancy may produce mental images which the senses are incapable of experiencing in reality. Imagination, disciplined by reason, may so enlarge ideas that many years of physical and mental activities are required before a new arrangement is realized objectively. These latter types of experience may be generally characterized as *subjective*. They are thus distinguished as having their principal

motivation within the mind rather than outside of it.

The line of demarcation between these two kinds of experiences—the world of reality and the one of fancy and imagination—has not always been definite to man. He has not always attempted to separate them. Principally, this was due to his making little distinction between perception and conception. What man saw and what he finally concluded it to be were accepted as one and the same, and that was thought to be a reality, that is, factual. All fancies have their roots in some previous objective experience. But usually they arise from something perceived and not fully comprehended or from that which is unconfirmed by the other senses. Fancy, without reference to reason, the disciplinarian of the mind, often gives experience a meaning that but conforms to a prevailing mood. The mood may, for example, follow from an emotion, such as fear or ecstasy. Consequently, the fanciful image created by that mood is accepted as a reality. It is conceived to be as real as the experience which provoked it. The world of fairies, demons, gods, and mythological beings became as factual to millions of minds as the common objects of daily experience.

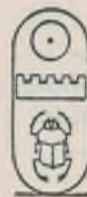
Reality and Science

The advent of materialism at the end of the Middle Ages led to the beginning of modern science. Abstraction, opinion, and belief were set apart from knowledge of the phenomenal world, that is, from knowledge derived through the senses. The monk, Roger Bacon, implored men to forget traditional knowledge that would not stand the test of empiricism. Examine the thing in itself, was the admonishment. Extract from it its perceivable qualities and those alone must stand for knowledge. Centuries later, Sir Francis Bacon, English philosopher, Rosicrucian, and scientist, exhorted men to resort to the inductive approach to knowledge. He advocated starting with the discernible, the particular, and advancing from one such fact to another, then finally deducing from them the general principles. Auguste Comte, French philosopher, a century later expounded his *positivism*. He urged abandoning spec-

ulation about ultimate causes and the essence of things which man may never know; he advocated instead that men inquire into perceivable phenomena, analyze their nature and accept what is revealed to the senses as reality, as the only true knowledge.

In these doctrines was the fertile seed of *materialism*. To man reality was to be limited to what he could perceive with his receptor senses. That man's senses were often deceived and limited in their powers was readily admitted. However, before man could convert *the unknown* into such tangibles and qualities as have substance to the objective faculties, he was required to consider that it had no reality. What was actual was confined to the realm of the objective world. Science at first was inclined to the view that the interpretations of the sense impressions were pictures of absolute reality, external to the mind. Subsequently, it was conceded that the qualities associated with perceivable objects were not inherent in them. Color, for analogy, does not exist as such in the colored object. Nevertheless, the criterion of knowledge was held to be the factual experience of a phenomenon. Under controlled conditions, if men perceived alike a phenomenon without variance, that was accepted as its *real*, its true, nature. That constituted positive knowledge or reality.

The masses of men were not ready to reject traditional beliefs hoary with age and many truths which they held to be self-evident. Many of these earlier beliefs of men were at first beyond either confirmation or refutation by science. The techniques of science by which much was to be accomplished were relatively slow in being developed. Once advance in the methods was attained, science and materialism imposed their test of knowledge. In substance it was: accept the truth of what you can perceive, of what your senses confer a reality upon. To deny the truth of such knowledge was to discredit the senses. If certain experiences are accepted as demonstrable realities, then all else experienced under like circumstances must also be held as truth. If, for example, I deny what science brings to my visual attention as having a reality, then I must also reject the common visual experiences as having



no existence either. It became apparent to men that they could not discard their perceptual experiences without detracting from the reality of their own being. As a result, truth became to the majority of men factual, empirical knowledge. Abstraction and opinion lost their esteem in relation to the criteria established by the growing materialism.

One strong appeal of materialism was the apparent practical advantage of its realities. What one could objectively perceive, that is, see or feel with certainty as to its reality, was an experience that usually could be confirmed by others. There was a social acceptance of such experiences. This concurrence of the mass mind, of other persons' experiencing what we do, seemed to lend truth to individual perceptions. It provided unity, made co-operation possible. Men could apparently think and act in unison if there existed a bond of common experience between them. Conception, abstraction, even logic, suffered a decline of prestige when they could not be substantiated in fact, that is, by the reality of objectivity. The enthusiasm for this materialism was due principally to its extension of the individual's sense of his own reality. Demonstrable things, those having a quality which can be objectively perceived, add to man's realization of their own entity. They become property that adds to his personal material nature and the pleasures of his senses. For example, they provide for his greater longevity, they ease his labors and extend his physical powers by giving him more direction over other "things" or realities independent of his own being.

Materialism, with the passing of time, became more justified in the position it had taken because of its refutation of superstition and the removing of mass fears. Several conclusions of such an ancient eminent thinker as Aristotle, whose views were authoritative for centuries, were disproved. Other concepts tumbled before the onslaught of scientific analysis and empiricism. The earth is not flat as it was long thought to be; the earth is not the center of the universe; the sun does not move across the sky from east to west; the insane are not possessed of demons; creation did not begin in 4,000 B.C. Individual opinion was often dis-

credited and toppled from its traditional eminence. Fantasy, speculation, and conception are today considered—not alone in scientific circles but by the general public—to be of little value to mankind unless they can be converted to fact.

The Need of New Freedom

Freedom of opinion and belief long cherished as a human right is being supplanted by the new doctrine of *freedom of search*. The exercise of individual abstraction and freedom of conscience, under the impact of demonstrability, are giving way to empiricism—to proof by the senses and by the instruments that augment them. A thought is held to have little value if it is not accompanied by a method or technique by which it can be objectified. Most certainly it is not held to be truth or to have reality. Men are free to search, but only amid the world of particulars, that is, that which is perceivable. They are free to look, free to taste and smell but not to conceive outside such bounds, if their thoughts are to be given validity, to receive the dignity of acceptance by the intellectual and academic world.

Imagination, once boundless, now must conform to the requirements of objective experience! It is tied fast to the manifestation of fact, to proven reality. At best it is permitted the opportunity to reshuffle the elements of experience; otherwise, its fruits are derided scornfully as *nonreality*. The abstractionist is made to feel puny in the individualism of his personal concepts. The preponderance of facts in the growing categories of science make an original idea, if not clothed in objectivity, seem isolated and insignificant. Today idealism stands at the crossroads of its survival. It is continually being put to the test of support by factual particulars. If it cannot be analyzed so as to have substance in demonstrable experience or be reduced to the reality of objective practice, it has little or no public endorsement. The individual, when expressing an unsubstantiated idealism, is caused to feel that he is being excluded by his ideas from the circle of rationalism.

The incentive to live, other than that provided by sheer biological compulsion,

is the personal envisioning of the course of life. This latter has consisted of man's setting ends for, or rather putting values upon, the period of human existence. Like the ancient sophists, man became the measure of all things. He provided the reason for his personal life. He conceived an ordained divine or Cosmic mission for his conscious interval here. He could not prove by demonstrable realities most of the reasons he gave himself for desiring to live. His relations to gods or a god, or to metaphysical or universal causes, were wholly abstract, yet satisfying. With the growth of materialism, he is being obliged to prove his right to freedom of conscience, to retain his beliefs as truth or else see them regarded as groundless and often condemned as worthless fantasies.

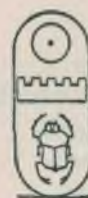
The idealist is acquiring a growing sense of inferiority. He feels the increasing dependence of his whole being upon the realities of existence, that is, upon the dynamic thrust of the proclaimed physical laws of the sciences. The average man of our time hesitates to believe, to dream, to aspire, *unless* such has the support of material reality. Nevertheless, the laws of the phenomenal world revealed by the specialized sciences are mostly impossible of having an intimacy to him. They have less reality than his own concepts because the technical intricacies of the revelations of science are mainly difficult for him to comprehend.

The thinking man, the contemplative individual, cannot fail to be aware of the voids lying between what is known as demonstrable reality on the one hand, and the unknown on the other. His conceptions about that which is yet not factual are often brought into conflict with the almost revered prevailing doctrine of realism. Nevertheless, he derives a satisfaction from his abstractions, his idealistic conceptions, which fill a gap in the pattern of existence to him. Must he discard what he cannot support in fact, since he does not even know how to begin to objectify it? Suppose he conceives that there is a teleological cause of all being, a divine mind or universal consciousness lying behind the phenomenal world. Perhaps this notion of mind direction, of a determinism, is more gratifying to him than the mechanistic concepts of mod-

ern science explaining the universe and which the latter has only in part substantiated. Is such an individual to cast aside his metaphysical beliefs, unfounded in objective reality as they may be?

The human mind strives for the unification of all its experiences. The unexplained, the mysterious, aggravates; it disturbs peace of mind and inculcates fear. Men strive to overcome this. Where objective knowledge is not forthcoming to remove doubts and tie the phenomenal world together in a pleasing pattern, man *imagines* things and conditions to substitute for the deficient knowledge. This abstraction and fancy without foundation of fact is the target of the new materialism. It is regarded as futile and held to be an obstruction to the advancement of knowledge. There would be justification for this criticism of the "unreal," if it were possible, in the span of a human lifetime, for man to *know all* in objective experience about that into which he might inquire. Patience then would be a virtue until science and the analysis of phenomena would have discovered the answers to the questions that arise in the mind of the contemplative man. However, absolute reality in all its infinite manifestations can never be known by the finite human intelligence. We, for analogy, can go on discovering celestial bodies, remote planets, *ad infinitum*, and yet never know or perceive them all. So why not, then, allow the individual, without fall from social or intellectual grace, to conceive the universe as he wants it; the conception need not necessarily be constructed of figments of the imagination alone, but of those facts at his disposal? These facts, the known particulars, would be the mundane realities. No matter how far the concepts extended beyond the facts, the *form* they would assume under the influence of abstraction would then constitute true *intellectual freedom*.

Free association of ideas in idealism which has conviction to the reason—that is, appears self-evident to the individual—should have a place in the thought life of everyone. Such should not, however, obstruct the acceptance of empirical knowledge, of demonstrable realities or fact. Abstractions and concepts must give way, under specific



conditions, to the knowledge of experience. It is not that our sense impressions and our interpretations of them are absolute. Time has often caused us to change such views. The point is that we are also a physical being, a part of the reality which we objectively experience, as we have noted. To disregard our perceptions would then be to remove ourselves from material existence and cease to live. Further, as previously stated, objective experience has a greater *universality* than abstraction. We, for analogy, all may have different opinions as to the origin of the sun, but we all *see* it sufficiently alike to have a common visual experience. Our rational conceptions, which are gratifying, should be expressed. We should not harbor them but allow them to be freely challenged. If objective knowledge, the so-called truth or fact, can refute such conceptions, we must bow to it and dispense with our concept. If we do not do so, we will run counter to the phenomenal world, the

one to which our senses were designed to adjust. On the other hand, if our notions cannot be refuted in fact, we should try to objectify them. We should seek to draw from the world of reality those experiences that will give the notions the substance of objective truth not only to our minds but so that they may be perceived and realized by others as well.

The truth is that which is *real*! A concept which cannot be proved false by objective experience retains its reality to our minds. To the individual it is then as real as what he may ever have objectively experienced. If, however, every individual were to remain content with his own self-evident truths, there would be no social unity. There would be no meeting of minds. It is for this reason that we must strive to objectify our subjective world. But never must we abandon concepts which as yet cannot be substantiated in fact or which cannot be refuted by it.

ADDRESS CHANGE FOR EGYPT

All officers of Rosicrucian lodges, chapters, and pronaoi are advised that future correspondence to the Rosicrucian Order, AMORC, in Egypt, should now be addressed exclusively to:

Cheops Chapter, AMORC
Attention: Dr. Albert T. Doss
Doss Pasha Building
44 Soliman Pasha Street
Cairo, Egypt

No further communications should be addressed to the AMORC Grand Master of Egypt, Mr. S. C. Saad, as this frater will have left Egypt to journey to America and eventually to arrive at the Supreme Grand Lodge of AMORC, San Jose.

It is suggested that only official correspondence concerning the Order be addressed to the Cheops Chapter, as the Master, Dr. Albert T. Doss, will not have the facilities for general membership correspondence.

ROSICRUCIAN INITIATIONS

NEW YORK,
New York:

The New York City Lodge, 250 W. 57th St., will confer Temple Degree Initiations on the following dates:

Third Degree—Sunday, April 24, 3 p.m.

Fourth Degree—Sunday, May 29, 3 p.m.

Fifth Degree—Sunday, June 26, 3 p.m.

PENNSYLVANIA,
Philadelphia:

The Benjamin Franklin Lodge will confer the *Seventh Degree Initiation* on Sunday, May 22, at 3:00 p.m.—at 1303 W. Girard Ave.

(If you are eligible, mark these dates on your calendar.)

*The
Rosicrucian
Digest
April
1955*

My DP Family

By MOLLY OWEN

At a Camp Fire Girls' ceremonial which I recently attended in California, a flaxen-haired, blue-eyed girl, bearing a lighted candle, stepped forward to repeat the Trail Seeker's law. The cheerful party hubbub quieted. I studied the child's serious face. She was vaguely familiar, but I couldn't place her. To my whispered, "Who is she?" came the reply, "Oh, that's Zelma Strautins. Haven't you heard of her? She's a Latvian refugee. It took her American relatives two years to trace her to a DP Camp in Germany. She is the only survivor of her family."

Zelma Strautins! The name brought memories. For Zelma Strautins was but one of the hundreds of refugee children who had visited my office at the International Resettlement Center for Displaced Persons in Germany to be assisted in the clearing of their problems and to await transportation as emigrants to a new land.

Zelma's future welfare was solved the moment her American relatives were located, but what of the other children? What of Algirdas Samatauskas, whose medical condition had barred him from emigration, and 10-year-old Kresk Miroslav, who had set out to New Zealand dreaming of a happy future with his unknown foster parents on their sheep farm?

I left that Camp Fire party remembering, one after another, all the sad, happy and fearful youthful faces of my DP family. Only in a few cases did I know the final outcome of their stories, yet during those years I worked with refugee children I must have witnessed



the turning point in thousands of lives.

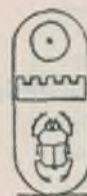
The DP story began for me in 1948 when I was assigned as a welfare officer to an International Resettlement Center at Butzbach, US Zone, Germany. I often thought that our Camp must have presented a dreary picture to strangers for its great, gloomy grey-stone blocks housed thousands of threadbare, spiritless refugees, victims of World War II and of Communist aggression, all hoping for emigration to a new land.

The Camp was surrounded by high walls and guarded at the entrance by DP Police. Twice weekly the gates opened to admit truckloads of newcomers, many of whom were orphans from the children's village in Bad Aibling, Bavaria.

In looking back, the resettlement of orphans seems to have been the most touching and possibly the most satisfactory part of our program. Children processing through our Center were always placed in my care while awaiting visas and transportation. Most of their stories are still painfully clear in my memory.

Halina

I am inclined to think that Halina Derks was among my favourites. She was a Grecian-featured Czechoslovakian who wore her fair hair in a braid around her head. Most of the children teased her because she spoke German without an accent (a suggestion of collaboration with the Nazis during the occupation of her country). Halina herself was confused for she had learned



to love her German foster parents and only those who knew her background could understand her problems.

Glancing through her records one day I learned that Halina had come from a comfortable home in Prague. One morning in the Fall of 1938, the German Army invaded Czechoslovakia. Her father, a prominent lawyer, was killed defending his country. Her mother was transported as a slave laborer to Germany. Halina never saw her brothers nor her sister again.

She was then seven years old and a strikingly pretty child. Her unusual good looks soon attracted the attention of the National Socialist Party. It was considered a high honor when she was selected as "suitable for Germanization." After that she was sent to a German school where she received a German name and since no one spoke her native language she soon forgot her mother tongue. Within a few years Halina's past had become a blank. She was now a healthy, patriotic German girl ready for adoption, and found a home with a pro-Nazi family who had a pure Aryan background.

In 1945 a haggard Czech woman lying in a German TB sanatorium appealed to the International Tracing Service to find her missing family. For two years the search continued—then Halina, the only surviving member, was located in her German home.

Sometimes I used to wonder how that thoughtful child must have felt when she was hurriedly removed from her kindly foster parents and rushed to the bedside of a sickly, unknown foreigner. The knowledge that this yellow-faced cadaverous invalid was her mother must have appalled her. For the mother, the realization that her daughter had neither sympathy nor understanding must have been heart-breaking.

During the weeks to come Halina and her mother conversed through an interpreter, since one spoke no Czech and the other no German. Then the sickly woman died, and Halina was sent to an International Center for resettlement in a distant land.

On the day of her departure for Australia, I gained a slight inkling as to how she felt about her tragic life. "It's nice loving people and places,"

she said glancing around my office for the last time, "even if loving them makes one very unhappy."

Jacob

I will never forget the day our Registration Department announced that they had located the names of David and Martha Weissman, Hungarian Citizens, in our emigration files. You see it was the first glimmer of hope I could hold out to Jacob Weissman, a delicate 12-year-old boy, separated from his parents during the Nazi persecution of Jews in Hungary.

From the fragments of information with which Jacob could supply us, we gathered he had lived in a damp, crowded underground cellar in the care of a Rabbi during the Nazi occupation of his country. We questioned surviving Hungarian Jews about his identity. None of them recognized him so we had to depend on Jacob's youthful memory to assist us in our search.

"The Rabbi who cared for me told me I was the son of Dr. David Weissman, a Budapest physician, and that I was nine years old." From this we gathered that his parents never shared his imprisonment. Nor did his documents give us contrary information. "Jacob Weissman," they stated, "believed to be 9 years old (1945). Found in a deserted Budapest cellar. The Rabbi who might have assisted in locating the boy's parents was killed during the liberation of the city."

That morning when the Registration Department discovered the Weissman emigration card, I sent for Jacob immediately. I knew how fast information circulated through the Camp, and I wanted him to hear of the first clue directly from me. Together we crossed the windswept courtyard, picking our way between the pools of water, thinly coated with ice, to the musty office beside the Consulate building. Side by side we examined the faded registration card that read—"David Weissman, Ph.D. Hungarian Citizen, wife Martha, son Jacob, born 1936." An official purple stamp marked across the card—"Emigration to the USA 1947." There was no reference to the missing son, nor information as to whether Martha had accompanied her husband.

"I'll write to them today," said Jacob.

Then I realized there was no US address, and that since the Weissman documents were missing we would have to continue our search in the forty-eight states of America.

It took the Jewish Voluntary Agencies three months to track the Weissmans to a Chicago suburb, but finally they handed the address to Jacob. I believe that day was the happiest of his life. He wrote to Chicago.

The reply came. Even now if I close my eyes, I can see Jacob standing in the doorway of my office, holding the message in his hand. I can see his pale face drawn together like that of a wizened old man—his dark eyes, lifeless as pebbles staring across the room.

"The letter," he said. As he held up the envelope, I recognized the American stamp. "They are not my parents; their son Jacob is with them in America." Then he collapsed.

Jacob vanished from our Camp overnight. Later I heard he had joined a youth group headed for Israel but he himself never wrote to us directly. I never did solve the riddle of his story.

Jackie

Another case that comes to my mind is that of Therese du Monde, a French mother, already a war widow by the time the German Army had occupied Arras.

Undaunted by her misfortunes Therese went to work in a munitions factory. It was only when her 5-year-old daughter's school was transferred to Germany and she lost touch with her that Therese's world suddenly came to an end.

For seven years she thought about Jackie and wondered what had become of her. Then when hostilities ended she set out on a search for her daughter which eventually led her to my office. Of course, it was not my business to follow up clues on a lost French girl but something about Jackie's fate held my interest.

Through the International Tracing Service, I learned that in 1940 a freight train loaded with children had crossed the French border and discharged its youthful cargo at a German convent in Bavaria.

By the time we called at the convent

to investigate Jackie's fate, most of the children had been dispersed. The records were businesslike, but no entry bore the name of Jaqueline du Monde. It was not until we located an elderly nun responsible for the transport that a new light was thrown on the situation.

"I was with the children," she explained. "The journey lasted two days and during insufferable heat. When the train broke down in the Black Forest we let the children wander through the woods, to pick flowers and enjoy the beautiful sunshine."

"You counted them, of course, before you moved on again," interrupted our practical Child-Care Officer.

The nun nodded and then with surprising simplicity told us that she had let a kindly God-fearing farmer and his wife adopt one little girl because they could offer her more individual love and care than was possible in a Convent.

When the Tracing Service informed us that the farmer and his wife had been located, I felt that our search was at an end. "The child's birth certificate bears the name of Jaqueline du Monde," the Child Care Officer said cheerfully, before she set out in a jeep, with Therese seated beside her.

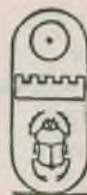
Over a cup of coffee the next day, she told me the results of that journey. "We found her, a dark-haired, apple-cheeked, happy little girl. The farmer showed us the birth certificate he had received with her from the nun in charge of the party. But Therese was not satisfied. She would not believe it was her daughter until she could identify a heart-shaped mole on the center of her back."

For some minutes the speaker sat lost in thought; then, recollecting she had not completed the story, she added: "The child had not a flaw on her skin. The nun must have handed out the wrong birth certificate. Anything can happen during a war."

With a gulp the Child Care Officer finished her coffee; then, stubbed out her cigarette. She was thinking of other things now. Jackie du Monde was already forgotten.

The Baks

Even before the Baks were brought to my attention I noticed them. They



were a quiet, middle-aged couple with a handsome, tow-headed, blue-eyed little boy. The contrast between the parents and child was striking, for the boy had the ethereal qualities of a Michael Angelo angel, while his parents were solid Polish peasant stock.

Sometimes I saw them walking with him in the Camp. I noticed his well-darned clothes and the hand-knitted scarf and mittens he wore when the winds were cold. They took him to the English classes and spent hours teaching him to catch a ball.

They must have been three weeks in the Camp before they came to my office. I knew by their terror-stricken expressions that something serious was wrong. "I have a note from the Australian Consul," said the head of the family, saluting in a manner typical of Polish Guards. The message was in English but he already knew the contents. It stated as follows: "During our medical examination it was discovered that Maria Bak has never had any children. The boy cannot accompany this couple to Australia without legal adoption papers."

The seriousness of the information hit me with all its force, for according to an agreement between the International Refugee Organization and the Polish Government, all Polish orphans without legal adoption papers must be returned to Poland. For a few minutes I sat contemplating life in a Communist orphanage, while the Guardsman related the history of his son.

"Seven years ago we met his 17-year-old Polish mother. My wife took care of her for some weeks before she died while giving birth to an illegitimate child. I am a farmer, I know nothing of legal documents—besides we were all slave laborers in an alien land."

At this point Maria Bak could keep still no longer. "We will die rather than part with him," she said, and I knew this was no idle threat.

For the rest of the day my thoughts kept reverting to the Baks. Just before we closed our office for the night, I made a decision. Wandering into my outer office where my Staff were covering their typewriters, I casually remarked.

"If Piotr Bak does not have legal

adoption papers by tomorrow, he will be sent back behind the Iron Curtain." And mind you, it was only my knowledge of the effect such a remark would have on DPs that assured me of immediate action—for the room remained silent, as if I had not spoken at all.

It was lying on my desk the next morning, a grubby piece of paper with the edges slightly rumpled. The mother's signature was faded and the Nazi swastika half-covered by her birthplace in Poland. Through my open door I could see my Staff at work. It was impossible to tell which one had been responsible for the precious document.

The Australian Consul was also impressed. "Ever tried making dollar bills?" he said, glancing up from his desk with a sarcastic smile as he attempted to trap me into a confession.

"Anything wrong with it?" I inquired, immediately on the defensive, yet realizing that neither he nor I had proof that this was a false adoption paper. With almost a clear conscience, I watched the stamp go on the visa.

An hour later I had another setback. The Child Care Officer phoned from Frankfurt/M requesting information about a Polish orphan registered for Australia in our camp. This proved that a Communist informer working in the interests of the Polish Government was familiar with our plan. There was not a moment to lose; the Baks must leave for Australia by the next transport.

The British Transportation Officer was sipping tea when I entered his office to ask him to add three names to his Australian list. "The Australian transport nominal roll for Friday is closed," he answered firmly; and I could think of no argument to change his mind.

Perhaps if I had not walked through the office where the nominal rolls were made up, the idea would not have occurred to me. "I'll give you a packet of cigarettes if you'll add three names to Friday's Australian list," I told the DP clerk, after glancing back to make sure his boss had not followed me. With those cigarettes I bought his immortal soul.

On that memorable Friday I watched the Australian emigrants forming a line

before their departure. I saw the Baks clinging to their foster son; then, I turned back to my office only to find a Polish Liaison Officer awaiting me. "Bring me some documents to sign when the transport has gone," I whispered to my secretary, before I faced the thick-set Polish Captain.

"I hope I do not disturb you," he said, bowing to kiss my hand. "You know the nature of my visit, of course; your Headquarters will have informed you already?"

"Perhaps you could give me some details about the child and why you believe he is in our Camp?" I replied, playing for time.

But the Captain was an orderly man who had his facts too concise to delay us long.

"If we find him and you return him to Poland, what warmth and comfort will your orphanages offer him? Why do you deny him a future life with his foster parents in Australia?" I asked.

"Madam, I am a soldier, not a well-fare officer. My duty is to obey commands not to analyze them," he replied; and I saw he was restless to claim his property and depart.

In desperation I struck out in a new line. "Let me send for two cokes. In the meantime won't you tell me about skiing in Poland. I understand you have some of the world's best slopes."

It was well he was an ardent skier, for our conversation drifted on, while my heart kept beat with the ticking of the office clock. It was 4:30 p.m. and still no word of the transport's departure.

"But the boy, Madam!" said the Captain, recalling his mission. "Please check with your Registration Department."

The knowledge that the name 'Bak' would be called over the loudspeakers and that the family could be in my office within a few minutes, sent a cold chill down my spine. I pictured a meeting between the representatives of Communist and Free Poland, as I made a show of dialing the phone. "The number is busy," I said, replacing the receiver.

At that moment my secretary walked in. "Will you sign these documents,

Fact . . . or Fancy



WEB OF THE UNIVERSE

By EDLA WAHLIN, M. A., F. R. C.
Librarian, Rosicrucian Research Library

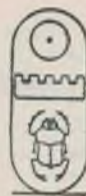
"For a Web begun, God sends the thread," states an old French proverb. In Hindu thought, Brahma, the Being of Beings, is the "spinner of Creation," for "the Universe is created from and by Brahma as the web from the spider." Pliny beautifully describes its manner of working. "It starts weaving at the center, twining in the woof in a circular round, and entwists the meshes in an unloosable knot, spreading them out at intervals that are always regular but continually grow less narrow."

From antiquity, folklore has preserved the mystical symbolism of the spider to exemplify the *Immanence of God* in the Universe. Just as the threads of the web reach out and link its remotest part with the center, so also does the Cosmic embrace all creation in its Divine protection.

An old Swedish legend, which is also related to an experience had by Mohammed, tells that once when fleeing from his enemies, King Gustav Vasa took refuge in a cave. The pursuing foe, seeing the opening of the cavern, found that a spider had spun its web across the entrance. Thinking that the king could not have entered without tearing the web, the enemy bypassed the cave. Thus the life of the monarch was saved.

It is related of Frederick the Great that one day at Sans Souci he entered his ante-room to drink his usual cup of chocolate. However, he set his cup down to fetch an article from an adjoining room, and upon returning found that a large spider had dropped into the receptacle. He immediately called for fresh chocolate. Hearing this, the cook who had plotted to poison the king, fearing that his treachery had been discovered, shot himself. To perpetuate this legend a spider was painted on the ceiling of the room where the incident occurred.

In the Rosicrucian Research Library are found many curious tales about spiders.



please," she said. I knew that the transport had gone.

Perhaps the Captain sensed that the tension had slackened, or else he had had enough of my stalling. "I shall go to the Australian Consul," he said, springing to his feet. His face had gone a dull purple.

I remember well my feeling of apprehension as I watched the sturdy little man leave my office and head toward the Consular building. I knew he had hit on our weak spot, for the records would show that the Baks had received visas. If a further check was made and their departure discovered, the Consul could have them removed from the train and returned to Frankfurt/M.

While recognizing my failure, I glanced resentfully toward my Staff who seemed so unconcerned at the unlucky turn of events. Then Zelma, my secretary, looked up. Her cheeks were flushed and her eyes brighter than usual. "I took the liberty to call the Australian Consul to remind him that

he usually plays golf with you on Friday. He left his office for the Club 10 minutes ago," said Zelma.

For a moment I was appalled at the unethical lengths to which we had gone to save this child. Then in Zelma's honest young face I saw the depth of her sadness, as I recalled that under Russian occupation she had lost a child of her own. "We are Welfare Officers, not soldiers," I said relieving the tension.

Back in my private office I phoned the Consul's hotel. "If anyone is looking for him he's gone to Frankfurt," I said, deciding I might as well be 'hanged for a sheep as a lamb.' At the same time I calculated that the week end would give the emigrants time to board the ship at Genoa and set out across the Mediterranean.

The sun was setting in the West as I sat peacefully finishing my coke. Impulsively I raised my glass toward it—"To Australia and the Baks. God bless their new home."



OUR NEW COVER

The relatively eternal nature of ancient Egypt is apparent in its recurring influence upon our times. The recent flurry of archaeological excavation and discovery in the land of the Nile has again captured the imagination of the peoples of today. It is for this reason that our staff artist, Diana Bovée Salyer, has done a montage for our cover representative of the culture of ancient Egypt.

In the background is the renowned Great Sphinx. Below it is the great disk of Aten, with hands outstretched at the end of the rays representing the creative power of Ra reaching earthward. The symbol was designed by the famed Akhenaten (Amenhotep IV). To the left are three ornate papyrus-reed type of columns, reminiscent of the architectural splendor of the Empire Period. To the right is a reproduction of a tomb painting of a Pharaoh in his chariot at a hunt. Beneath the chariot is a *solar boat*, a model made by the Egyptians and placed in the tombs to depict the transporting of the soul to the next world. This boat illustrates one of the original models, several thousand years old, to be seen in the Rosicrucian Egyptian Museum. Finally, at the base of the montage is the bust of Nefertiti, beautiful Queen of Egypt of the 18th Dynasty. The head is after the original sculpture work found by German archaeologists.

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REMEMBER THE CONVENTION — July 10 through 15, 1955

Strange Writings Deciphered

By LYMAN B. JACKES

MOST of the knowledge coming from the past has been carried by writings. Modern students of antiquities should have some understanding of ancient writings—these were no mere scribblings. I was a member of the original expedition that discovered Ur of the Chaldeans, in Mesopotamia, in the early months of 1918. When the excavators really got to work, following the ending of hostilities, the archaeologists came upon a great collection of clay tablets. They were in the cuneiform writing of the early Chaldeans and had been used as textbooks in the schools of Ur some 6,000 years ago. The young folks of Ur, after they had graduated from their elementary studies, were able to attend the equivalent of our modern high schools. These particular tablets, many of which are now in the British Museum, were used to teach those young folks how to do logarithms.

You, who now read, may smile at such an assertion. You may say to yourself that those folks of long ago may have gone to school but could they do much more than spell the word *cat*? If any such doubts have arisen, get your Bible off the shelf, turn to Chapter 8, the Book of Amos, and read the ninth verse: And on that day, said the Lord GOD, I will cause the sun to go down at noon, and I will darken the earth in broad daylight.

And what, you will ask, has that to do with ancient writings and mathematics? Amos prepared these writings over a period of thirteen years. The exact dates are known—776 and 763 B.C. Note carefully the last of these

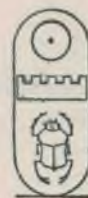


dates mentioned, 763 B.C.

When the late Sir Henry Rawlinson and other archaeologists first dug into the large mounds which revealed what was left of the great Assyrian city of Nineveh, they discovered vast libraries of books that had been written upon clay. The clay had been baked and the books had survived the terrible fire which destroyed the city. One of these books, now in the British Museum, describes a total eclipse

of the sun, which was visible from Nineveh; it took place in the month of June in the year 763 B.C. Modern astronomers, who can predict future eclipses to the split second, can also calculate backward and spot solar eclipses that occurred hundreds and hundreds of years ago. They find that such a solar eclipse did take place. The Assyrian scribes are just 100 percent right—the time was in June of 763 B.C.

The path of the totality started in the Mediterranean and crossed over Palestine. It swept over Assyria and went on into what is now Russia. This is the event which filled the soul of Amos with terror and caused him to pen those words. Amos apparently had no knowledge of astronomy. This eclipse, to him, was a warning of terrible things to come. How about the old chaps up in Chaldea that were fooling around with logarithms? What effect did this eclipse have on them? Some unknown astronomer in Babylon made up his mind that there was a rational explanation behind the great event. He sat down and wrote many letters. Some went to Ceylon and others went to Egypt, India, China, Greece, and other



far-distant lands. He wanted to know if such a darkening of the sun had ever been seen in those distant countries. If so, when and where?

In due course he received several replies. Most of them were in the affirmative. Such darkenings of the sun were not unknown in far-away lands. To the best of their ability the foreign astronomers gave the time and near dates when such events had been seen and recorded. The Babylonian astronomer put all this information in order and discovered something. This first known mathematical astronomical discovery revealed that these solar eclipses were recurring at regular intervals. The astronomer called the interval the Saros. He predicted that in some eighteen years, plus a certain number of days, there would be another eclipse of the sun. He described the territory where it would be seen, and missed it by only about two days. He called the eclipse for the 11th of November in the year that we know as 745 B.C. The eclipse took place on November 13. He had no scientific instruments to aid him. His work was all done by mathematics. So those youngsters, in the schools of Ur, were not so dumb after all.

Papyrus, Clay, Stone

Ancient writing was carried out by means of three media. There was the papyrus of Egypt, the clay of Mesopotamia, and stone. From the very earliest times, stone was reserved for royal correspondence. A courier carrying an engraved stone cylinder had the right of way. The emphasis that is placed on the early books of the Old Testament bears that out. The writers go to great pains to point out that the tablets of the Law were written on stone. The people of the Twelve Tribes would instantly note that Moses was carrying a message from a King. Artists that make conscientious effort to prepare illustrations for the Bible generally present these tablets of the Law as being engraved on what appear to be flat slabs which look more like modern tombstones than the real thing that is familiar to archaeologists. I have never seen one of these ancient stone tablets that was not conical in shape.

The Holy Scriptures state that those tablets were put in the Ark of the

Covenant. If that Ark should ever be found, I am satisfied that the Tablets of the Law would be on conical cylinders of stone very similar to other royal stone documents that are to be found in numerous museums. And there is a possibility that the Ark of the Covenant still exists. Archaeologists have received more than hints that it is hidden away in some monastery in Abyssinia. There is a possibility that the present Emperor of Ethiopia may know something about it. He claims descent from King Solomon and the Queen of Sheba. If it is in his domain he would be more interested in keeping it intact than having the Jewish people fighting over its possession. This is not a wild speculation. The Ark was in the Holy of Holies in the temple at Jerusalem up to the destructive attack by Nebuchadnezzar. It is *not* mentioned in the temple loot carried away by the Babylonian king.

The Second Book of Maccabees (Chapter 2, Verse 4) states that the Prophet Jeremiah was able to get the sacred vessel out of Jerusalem before the city fell, and that he hid it in a cave in the mountains. After the fall of the city, it is known that the prophet went to Egypt and northern Africa. Did he take the Ark with him? It was not in the second temple *as restored under Nehemiah*. About the year 70 A.D. the writer of the Epistle to the Hebrews says (Chapter 9, Verse 5), after giving a description of the Ark, that it could not then be described in detail as it was not visible to those who worshipped in the temple. The authors of the four Gospels make no mention of the Ark. The details of the construction of the Ark, as given in the early portions of the Old Testament, suggest that it was well prepared to withstand the ravages of time. It was made of acacia wood and the entire outer surface was covered with gold sheet. Objects made of this wood have been found in Egyptian excavations preserved in form and quality for more than 6,000 years. The outer gold covering of the Ark would give an added protection.

It is definitely known that Jeremiah went to Egypt after Palestine was devastated by the Babylonians. There were important colonies of Jewish tradesmen in the various centers of North Africa. The suggestion that he

visited those centers is not without foundation. The statement in the Apocrypha that he did actually remove the Ark from the Holy of Holies before Nebuchadnezzar destroyed the temple of Solomon, and the added fact that after the removal of the Hebrew people to Babylon, as captives, the land was overrun with bandit hordes, lends strength to the possibility that Jeremiah took the Ark with him to Africa. It may be that some of the modern archaeologists know a bit more than they are printing in the papers.

Penetrating 7000 Years

It is this devastated condition of Palestine that brings us face to face with a very important episode in the history of writing. The papyrus reed did not grow on the banks of the two great rivers of Mesopotamia, but it did along the Nile, and a little preparation of the dried stalk made excellent writing material. It is from papyrus that the modern word *paper* is derived. The people of Mesopotamia were short on papyrus and stone, but they had an abundance of clay. In earliest history, they discovered that this clay could be baked with fire and thereby made quite hard and durable—on it they did their writing. The impression was made before the clay was baked. As a writing tool they used a sharpened wooden stick, not unlike a modern screw driver. This impressed only straight lines and angles. It was not convenient to make curves or circles with this tool. That is exactly what the word *cuneiform* means “comprising straight lines and angles only.”

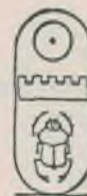
The outskirts of every city in Mesopotamia had furnaces for the baking of the inscribed tablets and for the baking of brick. Each furnace had a dual purpose. The fuel used consisted of dried leaves of the date palm. These furnaces are still operating, unchanged through the centuries. There is a large doorway on one side where the laden mule is backed up and his load of palm leaves is tossed into the inferno. The smoke coming out the top is so dense that one gets the impression that it could be walked upon. Abraham was familiar with these furnaces. In the Biblical account of his escape from Sodom, he states that he looked back “and

lo, the smoke of the burning cities went up as the smoke of a furnace.”

After the inscribed clay tablet was baked, it was sometimes again covered with a layer of clay and the contents within were noted on the cover before it was baked a second time. This was a sealed book. These sealed books are given many references in the Book of Daniel—where the orders to “seal up the book” are repeated many times. If the book or letter were not sealed it was known as an open book. If the reader will consult his Bible and turn to Nehemiah (Chapter 6:5), he will note, “Then sent San-ballat his servant unto me in like manner, the fifth time, with an open letter in his hand.” The sixth and seventh verses disclose what was written in the open letter. San-ballat was one of the many brigand chieftains who had taken up residence in the ruined city of Jerusalem during the seventy years of the Babylonian captivity. He did not at all relish the return of some of the Jews, under Nehemiah, and the commencement of restoration operations.

One more ancient material for writing must be mentioned—the sheepskin. This was used in the preparation of the sacred books that now form the Old Testament. The New Testament was prepared on papyrus, from papyrus fragments that were written down as the speaker gave his witness. A look at the heading of the four Gospels in the Holy Scriptures will show that they all start with, “The Gospel according to . . .” It does not say that these Gospels were written by Matthew, Mark, Luke, or John. It is very possible that *The Acts* were actually the work of Luke, and there is little doubt that Paul wrote many of the letters which make up the New Testament, either with his own hand or by dictation to a secretary. They were all on papyrus and written in Greek.

The Ancients did not have typewriters and printing presses, but the art of writing and recording events was well advanced as far back as 7,000 years. The ability of modern man to translate and transcribe those ancient writings is one of the greatest achievements within the past two centuries.



The Spoken Word

By RODMAN R. CLAYSON, Grand Master



10 **T**HER than the ability to think, what is the one outstanding faculty common to all men and women everywhere? It is the ability to speak. It is the use of words regardless of peoples, of race, or color. Speech is the one thing that all men and women have in common. It is universal, although there are hundreds of different languages which are indigenous to various countries and tribes. Words reflect our thoughts; words are tools with which we express our thinking. We make our thoughts vocative through spoken words. The personal quality and meaning of the spoken word can be comforting, warm, and gracious; it can imbue the listener with a good feeling. Contrariwise, a spoken word can be the opposite; it can cause the listener to become depressed or ill at ease.

Oddly enough, we do not think in words; we think in pictures. On the screen of our conscious mind passes a parade of images, of people, things, and sundry details. Before the use of words became prevalent, primitive man probably drew crude pictures or chiseled them on the stone walls of his cave. These were the pictures he imagined in his mind. They were also reproductions of objects which he actually saw. The pictures became symbols; and eventually the symbols, grouped together, became words. Words finally became sentences, and language was born. But language is an objective thing; that is, its use requires the physical action of certain muscles. We think basically in mental pictures. We grope for words to explain an incident, and yet we can instantaneously visualize in our mind the entire occurrence.

Language consists of written or printed characters. Language is made up of phonetic syllables which are units

of sense, comprehensible to a given race of people. The characters or syllables representing words present ideas as terms of thought. When spoken, they are an articulate series of sounds which through conversation is associated with some fixed meaning. They are symbols; therefore, they symbolize and communicate an idea or meaning.

In this article it is not our intention to delve into the field of semantics. Semantics is the science of word meanings, and pertains to meaning in language. Phonetics is the science of articulate sounds. Articulate speech has become perhaps one of the most important factors in the mental evolution of man. The historical research of scientists indicates that in the most primitive of races, with the aid of a simple articulate language, its people were able to transmit ideas.

Ventryes, who conducted much research in etymology, wrote: "A word is the result of the association of a given meaning with a given combination of sounds capable of a given grammatical use." Words are reflections of our thoughts. We are known by how we speak as well as by the words we use—whether the words are soft and pleasing or harsh. Oftentimes words reveal the true character of a person. It is rather a stern realization to some of us to learn how much of our character, our real self, is revealed by the words we use and in our manner of speech. Knowledge of grammar and a good vocabulary are important, but what is more important is how we use our words, how we speak them.

Tonal Quality

It has been said that there is power in words. It may also be said that the spoken word has a peculiar power of its own. Being sound, it has a frequency of vibration. Sounds have a lower rate of vibration than do thoughts. An uttered sound or spoken word given under

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certain circumstances may in itself seem to have magical powers. The shaman or the medicine man of various tribes seemingly finds power in vocal utterances, believing that that power acts upon an object or a person.

Think of vowels, for instance. Vowels must have been among the very earliest utterances of speech. They are generally pleasing in sound, and sometimes when used in certain ways have an effect on man's sensitive nature. Vowel utterances are the first sounds an infant makes. Vowels are a compound of musical notes with variation in pitch. When uttered they become the first form of music in chanting. Vowels or any other oral sound is produced by periodic vibrations of the vocal cords caused by the exhalation of the breath.

The tonal quality of a person's voice in speaking can have a soothing and pleasing effect upon another person. Who is there among us who has not sought the counsel of his physician regarding some suspected ailment, and has gone away benefited, not so much by what the doctor said as the way he said it?

In our enunciation and pronunciation of words, we should seek to give forth an oral tone that is warm and pleasing. A well-modulated voice has an appeal to another's intelligence and sensitive nature. Many instructors in the use of the voice suggest that most men should cultivate the habit of speaking on a level one-half tone higher than they are in the habit of speaking; and that most women, depending upon the voice range, of course, should drop their speaking voice level one-half tone. In so doing a full, round, warm voice level is cultivated.

In speaking, as in singing, one should learn to draw his breath not just from

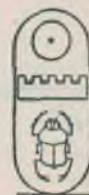
the lungs, but from the diaphragm in the abdominal area. This brings new depth and quality to one's speech. We all know how certain kinds of music can inspire us, cause us to feel joyful and happy, or perhaps sad and depressed. The rendition of music which may be pleasing to you is a series or collection of sounds played or sung on the universally accepted musical scale. Regardless of the country or its language, musicians render a piece of music in identically the same way. Played in South Africa it will receive the same appreciation from its listeners as when played in Canada.

In speaking you have a voice range comparable to the musical scale. The tone level of your normal speaking voice is identified with a given note on this scale. Just as music can be appealing and pleasant, so too can the vocal utterances of our words. We do not mean to imply that one's voice level should be a monotone. As pointed out, however, there is a normal speaking level for each person, a level which can be slightly raised or lowered if desired for better voice quality. However, over and above one's normal speaking tone or level, one can bring new color and expression into his voice and words by an appropriate lowering or raising, not the volume of vocal sound, but the level of the spoken words. One can be a forceful speaker without shouting or using his words harshly. This does not mean that he should speak softly.

Meaningful Choice

In our discussion about word values as spoken, and we do not necessarily mean the grammatical use or meaning of the words, it is not to be implied that we should speak unnaturally and dramatically in conversing with others as though we were an actor in a theater. Words thus spoken in conversation lack the ring of sincerity, and indicate that the person is affected or effecting the dramatic. Because we must speak, and use words in so doing, our speech reveals and causes people to analyze us for what we are. Our words cannot hide our true state of mind or our true feeling about a person or a given matter; thus it is that our thoughts are symbolically expressed in words.

If we have something to say, we



should say it with clearness and audibility. Sometimes we are unaware of the softness and inaudibility of our speech. Sometimes we are not aware that we are overreaching with our voice, speaking loudly and with undue emphasis, thereby defeating the very purpose which our words are meant to convey. Whether as a teacher speaking to a class of students or in normal conversation, our words can be colorful in their manner of expression. Through words you communicate your thoughts and ideas to another. In so doing you wish to convey the true meaning or thought which you have in mind. If your words are expressive and warm, they stimulate the thoughts of another person.

We little realize how much we depend on our words or the words of another for success and happiness, nor do we realize how necessary words are to us in the practical sense as well as in the cultural. The spoken word has intrinsic value and can be extremely effective. A person's utterance of words indicates his feeling at the moment, whether sad, happy, or impassioned. A word may have an accepted meaning, but the voice inflection upon its utterance—the pitch or tone quality—may tend to diminish the true meaning of the word. It is what we say and the way we say it that reveals to others our innermost thoughts.

Thoughts are objectified in words, and thus manifest outside of the mind. Words expressing opinions and conclusions are intimately associated with our real nature. Words reveal true feelings, whether they are personal and intimate or disinterested. Once we have this realization, it may tend to cause us to take more care with the use of words.

Effects Conveyed

Nations have been moved into a state of war through the impassioned shouting of a dictator. A loud, shouting voice under conditions of this kind acts upon the sensitive emotions of the listeners who perhaps are moved not so much by the actual meaning of the words spoken as by the sound of the furious, impassioned utterances. As the speaker becomes more and more excited, so too do the listeners. Under other conditions people are knowingly and think-

ingly moved by words which appeal to their gentler emotions.

Today our world is somewhat fear-ridden with the threat of the possibility of another war and the use of the newest devastating bombs. Think for a moment; this unrest has come about through the choice of words used by one or more persons vocally or in writing. Think what words can do; think of their power. The interrelationship of our nations need not be in a delicate state of balance. Controlling the emotions and cultivating the ability to think before one speaks, and then using words of assurance and good intent—words which are warm, intelligible—can bring friendly understanding. Just as words can bring about the threat of an unsavory condition, so can words do away with the threat, improve conditions among peoples, and become a far-reaching influence for good.

People understand us from the words we use and the way we say them. If we would be known for our real strength, depth, and dignity, we should cultivate thought and care in the manner in which our words are spoken. This is just as important as the maintaining of our general appearance—neat clothing, posture, and our bearing. People will observe your speech just as readily as they will the well-fitting and well-pressed clothing which you wear. Optimism and cheerfulness are positive, magnetic qualities for the voice. Emotional mental states and words are contagious, and other persons in the presence of the person who is speaking tend involuntarily to take on his emotions or feelings. The maintenance of mental equanimity gives a pleasing strength and warmth to our words; earnestness and enthusiasm make our words radiant. No matter how trivial a thing we may be talking about, it can be made extremely interesting solely by giving the words used a true sound-value and voice expression.

The cultivation of voice and word quality serves to eliminate friction between people or other factors which might obstruct the transmission of thought through speech. If you are friendly with another person in your thoughts, your words to or about him will be warm and friendly. The way

we use our voice in the presence of others is in accordance with the Law of Cause and Effect. The effect on listeners will be equal to the cause if we convey our thoughts through well-chosen and modulated words. Such words can help to cultivate the best of understanding between peoples. They can help to give people self-assurance, courage, and poise. If you yourself are undecided or uncertain in your own words, think of the effect upon others. The words which you use and their meaning must arise first in your mind. Sufficient evidence of this is found in making decisions. If you think clearly in analyzing your problem, your decision and conclusive action, at least in words, are resultant. Although it requires a little more effort to gather comprehensible thoughts, in order to speak intelligently, than it does to breathe, one is just as necessary as the other.

People know you by the way you walk and talk. Believe in yourself, speak naturally, and cultivate the ability to make yourself understood. Faulty expression or use of words implies faulty thinking. As Shakespeare wrote: "The fault, dear Brutus, is not in our stars, but in ourselves." You cannot express yourself with ease and assurance if you have not co-ordinated your thinking with your knowledge. One learns how to speak well, just as one learns to reserve judgment of all things of which one is unfamiliar, at least until such time as he can prove them to his own satisfaction. The fortunate men and women in the world are those who

speak with a pleasant tonal quality as well as with well-chosen words.

You may think that you are able to mask the real state of your feelings as entertained in your thoughts, but it is no longer masked when you speak. Speaking with people is much like taking a picture with a camera. Taking the picture parallels the words which you are saying. The developed and finished print of the picture parallels the impression your words make upon your listeners. The kind of picture you have taken with your camera will be determined by the time and care you used in adjusting the distance of the camera from the object, the amount of light you allowed, and other factors which every person who uses a camera expertly is familiar with. The same care can be taken with your words.

Make sure that your choice of words is in accordance with your personal satisfaction and happiness. In other words, feel that when you speak you have done so to the very best of your ability. Start a new cycle for yourself—that of voice development. Regardless of age, one's voice and word values can be magnetized from right thought and word tone.

Only we as individuals have the power to direct our thoughts and the words we speak. It is much like the people who say they are holding good thoughts in mind. This is not sufficient. Good words reflecting the thoughts must be spoken. You will grow into finer opportunities in life to the same extent that you cultivate the use of word tone and word value. The spoken word symbolizes the thoughts in your mind.

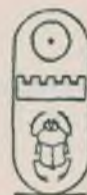


MONOGRAPH INDEXES

NOTICE: To all AMORC members who completed B Degree, Part II, prior to December 31, 1950:

Indexes for this portion of B degree, referring to the early-style monographs which were fastened at the top of the page, are still available at a special low cost of only 50 cents (3/7 sterling), postpaid. If you do not yet have a complete set of indexes for your old monographs, make the best of this opportunity by securing another unit.

ROSICRUCIAN SUPPLY BUREAU • SAN JOSE, CALIFORNIA, U. S. A.



Time On Our Hands

By JOEL DISHER, F. R. C.

THE familiar phrase used here as a title is intended to indicate that whether we wish it or not the matter of Time is going to engage our attention more and more in the coming months. As a matter of fact, governments of the world have been studying the problem of Time in its relation to the Calendar, in view of its coming consideration by the United Nations in May of this year.

A calendar marks days, weeks, and months just as a clock measures off seconds, minutes, and hours. Perhaps for some the calendar is just as satisfactory as the clock, but for serious students it is possible to improve it.

Man has always measured time according to his needs and mode of living. When life was comparatively simple and only a few things were basic and necessary to be done, man could be more or less content with larger divisions of Time.

When society became regulated beyond the point where the larger divisions of day and night would serve, primitive peoples mainly based their calculations on the Moon. Its changes were so noticeable that they formed an ideal if not too exact a measure of time. Thus a Moonth, or a month, became the basis for most of the early calendars.

The civilization which grew along the banks of the Nile, and was so largely influenced by the Nile's rise and fall, very early and very exactly established the period of time measurement called *the Year*. This was an arrangement based on the agricultural activities of the people, and divided into three seasons: Growing, Harvest, and Inundation. Each season comprised four months of thirty days each, dividing the year into three equal parts. The year naturally ended in the season of inundation when the Nile reached its highest flood



level point. There followed five intercalary days at the end of the season, marking the declining of the Nile waters before the beginning of the New Year.

The Egyptian year, therefore, had 365

days. It has been pretty well determined that its length was fixed around 3,400 B.C. With the passage of time, it was discovered that something was wrong because the seasons were not coinciding with the Nile periods. The year of 365 days was just six hours too short; and every four years a full day in the calendar was lost. In 238 B.C. an extra day every four years was ordered to be included in the calendar to make up for the loss.

The New Year in Egypt presumably began on the 20th or the 21st of October. The Persians and Phoenicians were said to have started their New Year on the 21st of September. The Greeks decided on the 21st of December. The Christians used the 25th of March. The Chinese and Hebrews, using the Moon as a guide, had years beginning between January 21 and February 19 for the Chinese, and September 6 and October 5 for the Hebrews. It was not until 1582 that in Europe the New Year was attached to January 1.

In a most readable volume by P. W. Wilson, called *The Romance of the Calendar*,¹ the importance of the calendar is set forth. Mr. Wilson writes: "The card catalogue of history is the calendar, and if the calendar were to be withdrawn from the muniment room of civilization, history would fall apart into a hopeless confusion of unrelated fragments."

He states in a further paragraph: "The measurement of time, its division into suitable periods, the enumeration

¹ Wilson, P. W., *The Romance of the Calendar*, W. W. Norton & Co., Inc., New York 3, 1937, pp. 23-24.

and identification and adjustment of those periods, has been regarded as a sacred task. . . . Moses had been learned in all the wisdom of the Egyptians amongst whom he had received a royal education. Yet as leader of the Israelites he was not content to hand on unimproved the Egyptian calendar of his day. During the Exodus he took immediate steps to provide his people with a more perfect calendar which should be included in their fundamental laws of life and health. In the sixth century before Christ, Solon, the law-giver of Athens, was active in calendar construction. During the first century before Christ, Julius Caesar reformed the calendar. Mohammed in the seventh century followed the example of Moses, and ordained for his disciples the calendar which is in force—at any rate for religious purposes—throughout the Islamic world.”

Complications and Reforms

Interestingly enough in ancient Rome specific knowledge of the calendar was kept secret. Only on certain days, for instance, could business be legally conducted, and one had to consult an expert and pay a fee in order to find out what those days were. When Julius Caesar conquered Egypt, he was impressed with the measurement of time which he found there and in 63 B.C. began a reform of the Roman Calendar.

The task which Julius Caesar set himself was an ambitious one, for the Roman Calendar was without question very complicated. Originally, it had been a Moon calendar of ten months to the year, dating from the founding of Rome by the legendary Romulus and Remus. It was said to be the successor of Romulus, Numa Pompilius, who inserted two new months—January, at the beginning of the year, and February, at the end. It was he, also, who gave the months their names. Six of the months had numerals for names, four of these—September (seven), October (eight), November (nine), December (ten)—still remain, although they no longer mark the seventh, eighth, ninth, and tenth months. July had earlier been called *Quintilis* (five) and August had been known as *Sextilis* (six).

This was perhaps a good start at simplification, but before long Numa Pom-

pilius discovered that his lunar year of twelve months of alternating twenty-nine and thirty days was not long enough to match the solar year; so he added an intercalary month every second year to allow for the difference. Then he established a college to watch over the calendar and be responsible for it. Unfortunately, the priests composing the college mistook the nature of their responsibility and rather arbitrarily inserted the month or held it out as they saw fit. It was while the college controlled the calendar that confusion reigned so far as knowing when one might legally perform certain acts or not.

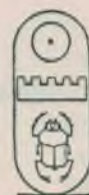
A very humble person, we are told, in some way came into possession of a copy of the calendar and wrote it out on tablets about the Forum where everyone might see. Having the calendar made public and putting its information once more at the disposal of all men was a great step forward. At least it had the virtue of publicizing the inadequacies of calculating days, months and years, and those very inadequacies emphasized the need for further change.

As has been said earlier, the decree of Ptolemy in 238 B.C. regarding the additional day every four years and the work of Julius Caesar, as well as his successor Augustus, brought the Roman Calendar to the high point of its development.

The advent of the Christian religion, however, brought a new element into time measurement and a new point of departure in calendar reform. It was not until the time of Constantine, however, in 321 A.D. that the measurement called *the week* was brought into the calendar, and again it was not until 532 A.D. that Dionysius Exiguus placed Christ's birth at 1 A.D.

“Twelve hundred and sixty-one years passed,” writes Elizabeth Achelis in her book, *The Calendar for Everybody*, “after the introduction of the week into the civil calendar before another change was effected. It is the one we know today as the Gregorian Calendar and generally used throughout the world. During this long interval the calendar had been put to a rigid test as to its

* Achelis, Elizabeth, *The Calendar for Everybody*, G. P. Putnam's Sons, New York, 1943.



scientific accuracy and religious adaptability. The practical workability pertaining to the civil, social, and cultural aspects, which so distinguished the earlier Egyptian calendar, was still of lesser concern to revisionists. Science and religion claimed their full privilege and authority."

In accomplishing his calendar reform, Pope Gregory XIII had the assistance of a mathematician and an astronomer. Commendable as were the results achieved, there was nothing like universal acclaim or acceptance accorded to Pope Gregory's efforts, mainly because religious groups objected to being subservient to the Roman Church even in the matter of time. In fact, it was not until 1752 that England adopted this calendar and almost a hundred years later before Japan adopted it. China acquiesced in 1912, Soviet Russia in 1918, Greece delayed until 1924, and Turkey did not accept it until 1927. Adoption in each case meant correction and adjustment of dates all down the line.

A World Calendar

It must be immediately evident that in a world so closely knit as the world of today where interdependence necessitates close agreement in matters of systems of dating that only a World Calendar will suffice. It is this calendar, the work of many individuals, which has been gaining respect and recognition for almost a hundred years. Now, it is to be reviewed in May by the United Nations' General Assembly. If it is approved there, it is possible that an international convention or agreement will be submitted to the various governments of the world for their adoption.

This proposed calendar will retain our familiar twelve months, but every year will be exactly the same. January 1 each year will always be on Sunday. Every month will have twenty-six weekdays and four Sundays. The four quarters will be equal, each having ninety-one days. The first month in each quarter will have thirty-one days;

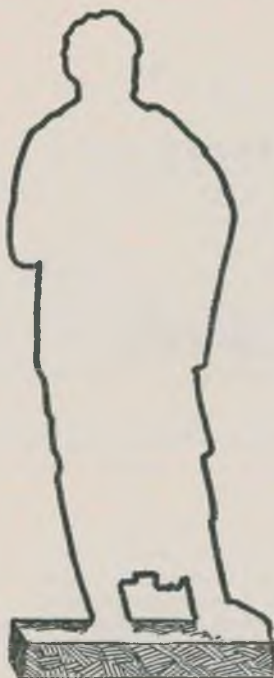
the other two, thirty. At the end of the year, the day following December 30 will be known as World Day. It will be a world holiday, and every four years after June 30 another world holiday will be added and known as Leap Year Day.

Setting forth some of the decided advantages for this World Calendar, Lacy Donnell in an article in the *Saturday Review* writes: "With such a streamlined calendar, department stores would know, for example, that every December has five Saturdays and that four of them always come before Christmas. Household budgeting would be easier, since each month has the same number of weekdays. Homes, schools, social life would run more smoothly. And the new calendar would make it easier to shift other holidays so a dozen long week ends a year would be possible."

In officially proposing to the United Nations the adoption of the World Calendar, the government of India in 1953 declared, "It is scientific, uniform, stable, and perpetual"—adding that it overcame all of the drawbacks of the present Gregorian calendar. It is worth noting, too, that the delegation of the Union of Soviet Socialist Republics was in favor of the proposed calendar reform. The Roman Catholic Church, as well, has made known the fact that it is willing to cooperate.

Time is seen, then, to have been a very important concern of man throughout almost seven thousand years or more of civilization's range. As man's living has become more complex, so has his need for time measurement become more acute. Considering the good that has resulted from the adoption of Standard Time throughout the world, it is expected that an equal good will derive from a more unified calendar. It is evident, then, that we have Time on our hands and must do something about it. If we have not started earlier, now is the time at least to make ourselves acquainted with its proposals and their probable change in our daily lives.

* Donnell, Lacy, "Let's End our Calendar Chaos," *Saturday Review*, December 18, 1954. (Copyright by Reader's Digest, Pleasantville, N. Y.)



THE ARYAN RACE

The Aryans, a race of people whose origin is surrounded with mystery, are said to be one of the most highly evolved races of man. Whence came these people? Who are they? Were they lost people from the submerged continent of Lemuria or of Atlantis? Startling discoveries of a scientific, archeological nature have been made, revealing the facts about the Aryan race—the world's most enigmatic people. For gripping and instructive reading, nothing quite equals this fascinating course in the Reader's Research Academy.

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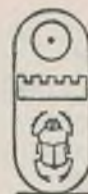


HOUSEHOLD CHEMICALS

Leading physicians are taking action against poisoning and injuries caused by many chemicals used for such everyday tasks as cleaning, heating, and insect killing. According to Dr. Edward Press of the University of Chicago and Dr. Robert B. Mellins of the U. S. Public Health Service Communicable Disease Center, there are in use household chemicals just as deadly as the poisons produced by plague bacilli and other disease germs. "The same machine age responsible through its advances in sanitation, immunization, and antibiotics for controlling the damage done by the toxins and toxic products, generated by the germs that have caused epidemics, has by similar advances posed new threats to life and health."

To fight the poisoning hazard in households, a control program has been set up by hospitals in Chicago and the Chicago Board of Health—medical societies are cooperating. Hospitals follow a specially prepared outline guide for treating victims suffering from poisoning. The treatment and prevention program includes the keeping of careful records and also follow-up visits to patients' homes.

Boston, Cincinnati, Dallas, New York City, Phoenix, and Washington, D.C. are now also active in the interest of operating poisoning control programs.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

MODERN WITCHCRAFT

By CECIL A. POOLE, Supreme Secretary



UMAN efforts have always been directed toward some accomplishment. This may have little meaning or purpose, but nevertheless accomplishment is the aim whether or not one directs himself consciously to any specific end. Usually man's acts are connected with some means by which he may attain a more comfortable life or a more efficient form of living. These efforts are, of course, primarily concerned with his physical comfort, with the attaining of food, shelter and other accommodations that tend toward general comfort and health. In the attempt that man has made to attain the things

he desires or to achieve methods by which they may be attained with ease and comfort, he has always striven toward improving the methods and finding easier ways as well as short cuts to any achievement that he may have in mind. While most of these methods are associated with the material world and material achievements, man has also given thought to the better understanding of life as a whole and the development of a philosophy which will explain to him why he lives and why he seeks such attainments.

In his trying to gain control over the forces with which he must work, man has by a trial-and-error method stumbled upon various ways of doing things, and often he has misinterpreted certain

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events as having nothing to do with the result. For example, if hunting was successful at a certain time of the month or during a certain period of the year, there developed a belief that hunting could only be successful at such a time; thus, certain practices became the basis of superstition. For this reason a vast accumulation of beliefs has come down to us through history regarding the proper method and time to do certain things. These superstitions have sometimes been advantageous and at other times have definitely limited man's advancement.

Superstitions have developed into practices which became very elaborate and were often associated with social, mental, and religious life. These things put together have sometimes been referred to as witchcraft, and as such have been more or less a composite of superstitions. Actually, they were man's means of doing those things he felt it necessary to accomplish.

With advancement to more modern times, man has found laws and principles which are more logical than his superstitions, and so he has applied a more systematic procedure to the development of methods by which to accomplish things to his liking. Fundamentally, however, or so far as the motivation and beginning was concerned, there is little difference between science and witchcraft. Both were methods or means toward the attainment of an end. If the method was successful, it satisfied man's craving for a way to do a thing. Gradually as these ways became more effective—that is, if they proved to be correct more times than they were in error—the methods became the basis of scientific knowledge. Systematic and intelligent research and practice resulted through attempts to assemble the principles or means by which man would build a workable system of living.

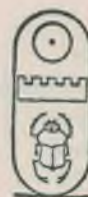
The difficulty accompanying man's conclusions as he developed certain procedures resulted in the tendency to believe or to impress upon others the fact that he is infallible; that is, man has come more and more to the belief that what he has obtained or what he has understood is the only way to do a thing. A hundred years ago man did not have, for example, the achievements

in the mechanical age that have developed within the past hundred years. He believed then that his methods of transportation and communication were perfect, and yet we know that even today there remain many more possibilities of development than man has ever imagined.

The tendency for every discovery in either the scientific or the cultural field to convince many of the finality of such a discovery and to cause man to believe that he had achieved a perfect end has sometimes been a means of closing the development of further research and study. Occasionally, the discoverer of a new process or procedure has been so positive that he considered his way to do a thing final, and thereby closed the door toward further development. Furthermore, many individuals discredit prior knowledge because new discoveries have proved to be far better in achievement than anything that has existed in the past. Therefore, man has depreciated that which has existed before. Actually, a particular phase of knowledge is not a segment that can be so localized that it alone stands in preference to anything else. Man's knowledge is a continual growing thing, and no one achievement is the final solution to all problems.

Today we find ourselves in a complex world, made complex through the many advances in scientific achievement that have taken place in comparatively recent times, but we must not lose sight of the knowledge that man's development over his *whole* existence is more important than any one individual achievement that may occur at a particular time.

Today we have made great strides in many fields. Our communication systems alone exceed any conception of even the most vivid imagination of fifty or a hundred years ago. Through chemistry, many conveniences have come into our lives. Developments in the medical field have caused the control of diseases that were at one time thought to be completely beyond the control of man. It is nevertheless important for man to stop and analyze the fact that these modern discoveries, too, are only a passing phase in development and further discovery, that



nothing is permanent, that the most remarkable drug today will be replaced tomorrow by one that is better, and that the means of communication, as telephone, radio, or television, which we know today are mere beginnings of what will be in the future.

And so it is that man, if he will examine the physical world in which he lives and the material achievements with which he deals in his daily life, should have impressed upon him that the only unlimited thing, insofar as man is concerned, is the power of his own mind and the potentialities of developing that mind in applying intelligence to the material world in which he lives. Man should have impressed upon him, by the material advances that he has made, the fact that his advances are not of a material nature alone but are due to the application of other forces—those forces being the power within man, the mind power we might call it; actually it is the power of the Infinite as expressed through man. There is no limitation to that power. Man can continue to advance, and if he will intelligently apply that advancement to his benefit, the world a hundred years from now will be as much different as today differs from a hundred years back.

Above all, man needs to learn humil-

ity. He needs to learn that no discovery that he makes is the final source or final control of all knowledge. That just as early man found in witchcraft a solution to some of his problems and a means to do things, so man today finds in his modern world certain solutions which are far from being perfect or from reaching his ultimate goal. The horizon beyond man is unlimited. His potentialities are only partially realized. We need to be aware of the fact that the intelligent control of all developments today is the key to the growth of man in the future.

Man seeks happiness—contentment and understanding. These things can come only in proportion to his willingness to concede that their ultimate achievement lies in the application of a power outside the material world, and as he realizes that within his mind and his own potentialities lies the key to future growth. Attunement with the Infinite, if we can use the phrase, is the accomplishment upon which man should concentrate. Man can attune mentally with those forces which will direct him toward further achievement and benefit, and attain the realization that beyond lies even greater understanding, if he will be humble enough to acknowledge the powers that are beyond his physical grasp.



ROSICRUCIAN RALLIES IN APRIL

All Rosicrucian members who live in localities where it is convenient are invited to attend Rosicrucian rallies. Programs have been arranged to include demonstrations, initiations, convocations, and special lectures. All active members who are eligible are urged to attend these rallies.

PITTSBURGH, PENNSYLVANIA:

The Annual rally sponsored by the First Pennsylvania Lodge will be held in Pittsburgh on April 9 and 10, at 615 W. Diamond Street, North Side. The Grand Master, Frater Rodman R. Clayson, will be the principal speaker. Further information can be obtained from the Rally Chairman, Miss Lydia F. Wilkes, 7520 Penn Avenue, Pittsburgh 8, Pennsylvania.

BALTIMORE, MARYLAND:

A Spring Conference will be held by the John O'Donnell Lodge at 301 W. Redwood Street, Baltimore 1, Maryland, on April 16 and 17. The Grand Master, Frater Rodman R. Clayson, will be the speaker. For further information write to the Lodge Secretary at the above address.

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Emotional Maturity

By ELIZABETH DE CSEPEL, M. D., F. R. C.



PSYCHOLOGICAL maturity is a vital issue if mankind is to survive, and move forward out of the confusion and despair of our day. I write from the professional viewpoint of a Freudian psychoanalytic psychiatrist. And I am

happy to have found that there is no basic contradiction between the precepts for healthful living, for self-mastery and harmonium, as handed down to us by the great mystics, the Illuminati, and the precepts for healthful living evolved out of the practice of psychoanalysis, this most modern branch of medical science. The master mystics had even anticipated much of our recent knowledge about man's mental-emotional constitution.

After long dark centuries, when superstitions and ruling religions had restricted all free thought, and after the recent era of conceited atheistic materialism, which denied the complexity of the psyche and any nonrealistic human motivation, psychology has at last come of age.

Unbiased clinical observation, culminating in the epoch-making work of Freud, has brought: (1) insight into the triune elements of the soul-personality which are often out of balance and then manifest in neurotic diseases; (2) insight into the dynamic and economic aspect of mental functioning, showing that nothing is ever exempt from the universal immutable cosmic law of cause and effect.

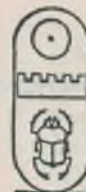
We have also acquired insight into

the pathway of emotional development from the parasitic dependency of the infant to the productive independence of the parent. So the concept of maturation, in the individual life cycle, was established and admitted to be a very desirable thing, besides its being a perfectly normal process. Yet psychological age does by no means always correspond to chronological age and not all adults are adult. Development can become arrested, fixated at some immature level.

May I illustrate by familiar examples the immaturity of an adult trying to work out by childish means the problem of his various relationships to life: a child may learn that he can get what he wants by making a nuisance of himself, another child may learn that he can avert punishment by becoming sick. Later, the child as an adult will use these early conditioned responses.

An immature person is narcissistic. He has uncivilized, unruly drives, a craving for exclusive love and attention; and, therefore, he fears to displease those he depends on, those in power. He is intolerant of any frustration, and reacts with hate, anger, and self-pity. He has not sufficient capacity for discrimination, nor to give love—nor to adopt and maintain any interests outside his own self.

Not all immature adults are neurotic, but just disagreeable people to live with. A breakdown or neurotic disease invariably has its origin in some unresolved emotional conflict of childhood, which had arrested the maturation process.



Emotional conflicts caused by undigested, unacceptable experiences are kept from painful awareness by repression from the consciousness into the unconscious. These conflicts are kept there through great expenditure of energy which is thus inactivated for growth by the futile attempt to escape from oneself. So the human being does not grow beyond a problem which has a deep emotional significance for him—until, instead of repressing it, he comes to terms with the problem. But when once repressed into the unconscious, the complex will remain there like a foreign body—a corpse in the closet, left to putrefy.

The psychoanalytic cure is effectuated by removal of the repression and by revival of the traumatic shock experiences, now to be consciously faced and placed within the context of adult understanding. The ancient wisdom applies: Know thyself and the truth shall set you free.

It is not simple to form the total personality out of its triune elements—the three correlated spheres of human organization.

Three Rulers

Mindful of the Rosicrucian triangle of perfect creation, I will attempt to explain the ego, the id, and the super-ego.

The ego is the organization of unity and synthesis, of the reasoning intellect and civilized behavior. It is the foreground, the outer layer of the psychological apparatus, in contact with the outside world and modified by the impact, the influence, of reality by means of its unique sense organ—consciousness.

But the ego is only a kind of façade in man and the higher animals to the much vaster and more obscure, impersonal realm, that we call *id* or “it,” because consciously we find it difficult to identify ourselves with this archaic part. The French say: *c’est plus fort que moi*.

Ego and id (though in contact) differ sharply from each other. Id is all in pieces; its individual impulses pursue their ends independently. Mental acts go on which are not conscious; contradictions and antitheses exist side by side. Id is the repository of instincts

for self-preservation and propagation, of primitive crudely aggressive animal drives. All energy originates in the id, even the energy that feeds and is used by the ego when there is healthy interplay between these two spheres of organization.

What do instincts want: immediate satisfaction so that desires may be extinguished, because tension is painful and the lowering of tension is felt as pleasurable. Hence, characteristic of the id is the supremacy of the pleasure principle.

The ego, on the one hand, observes the outer world with the aid of consciousness, so as to seize the most favorable moment for harmless satisfaction of the id’s demands. On the other hand, the ego can influence the id—curb or tame its passions, induce the instincts to modify their aims, to sublimate them into socially more acceptable ones, and even to surrender them for some compensation such as success in mastery of a reality situation.

Thus ego, the great moderator, replaces the infantile pleasure principle by the mature reality principle. This wonderful mastery of the human ego over the animal id, which is the original, overwhelmingly strong powerhouse of instinctual energy, is only successful if the ego has achieved its full maturity, and if it has full access to all parts of the id. Then only can the ego control and bring its influence to bear on the id. In childhood the ego is too weak to do all this and must be assisted by outside authority. Now, if the ego remains permanently immature, the unruly demands of an instinct, which would be in extreme opposition to the outer world, are felt as too formidable a danger to cope with. In this case the ego relinquishes its role of moderator and withdraws from that part of the id. It suppresses the whole issue from consciousness.

But by this surrender the ego has imposed a lasting limitation on this sphere of its power. Suppression is an inappropriate method altogether, for the now isolated impulse does not remain idle in the unconscious but creates what we call *a symptom in psychosomatic involvement*. It may break through in some form of perversion or delinquency, or manifest in some unrecognizable sub-

stitute, such as neurotic disease. So the id has taken its revenge. I must add that decisive repressions because of ego weakness all occur in early childhood.

The third important part of the psychical apparatus is the superego—a vehicle for the phenomenon called *conscience*. It is a composite of early authoritative influences in which are introjected the images of parents, social and maybe racial idols, and individual concepts of God. Not all influences are necessarily ideal, nor lovable, nor even constructive, but often restrictive—imbued with hate, fear, and dread.

The superego holds the position between ego and id. It has an especially intimate connection with id, but a great part of it is not conscious. So superego can also set itself against the ego, torturing it with inexterminable, irrational feelings of guilt and incompetence, making the ego submit to compulsions, to masochistic self-punishment.

It is very important that our superego should develop in a healthy way, so as not to become too destructive and life-alien. It is also important that the ego, as moderator, have access to the superego and be conscious of what

master it serves, so as not to cause a repression or a withdrawal of its control.

If the ego is immature and tension too extreme between the two poles—the unruly id drives and the sadistic superego—the ego is torn apart and cannot control them; it is then driven and tossed at their mercy. Collapse of the ego may occur as in manic-depressive psychosis, or a complete splitting of the personality can develop with flight from reality into a phantasy existence. This is called *schizophrenia*.

The task of a psychiatrist is to strengthen and help the conscious ego to find a practical, livable compromise with all parts of the psychical apparatus—that is, to integrate the personality.

After everything has been faced and there is no more need for repression, the energy which had been used in perpetuating repression will be released and available for outgoing activity—for real love and its acceptance, for mental growth, and maybe for some fearless adult religion or philosophy.

After the emotional maturing is firmly established or re-established, the choice or direction of further development must be free and cannot be the physician's concern.



Inside View



Stamped
in Gold

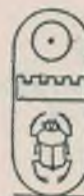
Front View

IDENTIFICATION FOLDERS

Inventory Sale

At the year's end, we found many of our old-style identification folders still on hand. To make room for our new stock, we are willing to let these go far below their actual cost (see illustration). Only 25 cents for these handsome deep-red leatherette folders. The supply naturally is limited, even though a large quantity is available. These were originally priced at \$1.00—now only 25 cents (1/10 sterling), postpaid.

ROSICRUCIAN SUPPLY BUREAU
SAN JOSE CALIFORNIA, U. S. A.

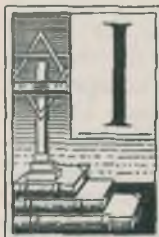


One Plus One Equals One

By DR. H. SPENCER LEWIS, F. R. C.

(From the *Rosicrucian Digest*, October 1937)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IN THE mystical science of numbers we find that some of the common mathematical conceptions are confusing and contradictory. We have been taught in the schools of the material world that one plus one equals two.

In the world of mystical realities, however, no such thing as a single element or quality manifests itself as an entity.

There can be no mystical realization or Cosmic realization of anything unless it has the duality of nature or duality of elements. Any single and individualistic quality or element of nature is incomplete in itself as far as a mystical, spiritual or Cosmic comprehension of it is concerned. Such elemental quality is either negative or positive in potentiality and is incomplete in itself. Only when the one element of negative potentiality and its complementary element of positive potentiality are united as two incomplete parts of the one do we have a manifestation that is Cosmically and psychically complete.

Throughout the whole realm of mystical and Cosmic realization, the one incomplete potentiality, quality, or nature is ever seeking its complementary companion. We should not think of these two companions as two halves that make a complete whole. There is no such thing in the mystical world or the Cosmic world as a half of any quality or a half of a fundamental principle. Nor is there any such thing as a simple monad, capable of manifesting itself either objectively or psychically as a perfect and complete thing. Mystically, we may apprehend or probably comprehend the existence of a simple single element. But when we do apprehend this simple element we are aware

of the fact that its whole existence is made understandable to us only by its restless nature and its constant search for a companion or an unlike element which it seeks to attract to itself as it is being attracted by the other element. In other words, we can only comprehend the incompleteness with its attracting power of a simple element. Its very incompleteness and its restlessness are the only qualities that make it comprehensible to us in a mystical or Cosmic sense. And with this comprehension comes the inner realization that we must seek for and find the missing companion or wait until the two companions find each other and form a unit in order that we may objectively or materially and completely recognize the one plus one as a unit.

As an analogy, we may think of the electric current divided into negative and positive qualities, each of which is incomplete, and neither makes any real manifestation until both are united in their action and in their companion qualities and dual functionings. We may examine the two electric wires that are connected with an electric lamp, an electric motor, or an electric device of any kind. In separating the two wires we may handle either one of them with absolute safety and discover nothing flowing through it or from it that would indicate a power, an energy or a vibration, that would manifest electricity as a complete thing or unit. While we comprehend the elemental existence of the negative and positive power resident in each one of those wires, still we cannot rightly say that either one of them constitutes electricity or is capable of self-manifestation. In fact, our comprehension of the nature or existence of one or the other of those two wires is based solely on our knowledge and re-

alization that each of them must have an unlike companion in order to manifest. Therefore, when the two unlike natures are brought together, as in the filament of an electric lamp or in the field of an electric motor, there is an instant manifestation, not of the individual simple elements of either one, but in the blending of the two incomplete natures. This gives us an excellent example of one plus one equaling one—the final one being *electricity*.

This is true synthetically in chemistry and in all of the physical phenomena of life—even in the social and biological world. This principle is the basis of the doctrine of so-called affinities. In a purely spiritual sense, neither a man nor a woman is complete without the opposite polarity and the opposite spiritual, psychic and sex nature. The earliest mystics and philosophers looked upon marriage as a holy union when it was Cosmically and spiritually sponsored. Thus was developed the idea that in a true marriage the man and wife were one, and not two individual entities. This made popular, in a much abused interpretation, the thought that every man or woman had a fundamental soul mate which was seeking its psychic and spiritual companion, and that until two such soul mates united in spiritual as well as material marriage, there could be no real marriage socially or biologically.

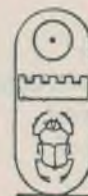
The Allness

In the ancient charts of philosophical and mystical principles, number one represented a dot or a point from which something started, but which was incomplete and never ending in its search until it associated itself by natural law and affinity with its logical companion. The dot or point, therefore, in all mystical systems of numbers and symbolism, represented the beginning of all things. For this reason many of the ancient philosophers symbolized God by a point, since only God could manifest as a single element, and was capable of manifesting Himself through us, we being the second point. The very ancient doctrine and spiritual principle that man was made in the image of God was thus developed, because man, in order to sense God or realize the manifestation of God, had to have or

possess in his simple nature the unlike nature of God, which would seek association with Him, and which God would seek to attract to His own nature, and thus by the blending of the two make the One manifest. According to this ancient mystical doctrine, which is still a very excellent one, man was incomplete and incapable of manifesting his real nature or comprehending it until he found God and was "at one" with God.

From this very simple doctrine, we really have the foundation of the true religion. Just as God is incomplete in our comprehension and understanding as an entity, until His nature blends with our own and we are attuned with Him, so man is incomplete and is not comprehensible to himself nor understandable to himself until he blends with the nature of God and a perfect manifestation of that blending is in man and expresses itself through man. A further development of this theological principle, that was for many centuries a secret mystical idea among the mystic philosophers, was the idea that there is an inherent natural Cosmic spiritual law operating in man which tends to make him ever seek for that something of an opposite nature to his own which he apprehends or comprehends as being the missing half of his existence. And even this idea is crudely expressed by calling the missing quality a missing half, because, as I have said, we cannot comprehend a half of an element or nature.

The idea also developed from this secret teaching that God, when discovered or found by man, would prove to be in nature and qualities, the very opposite of the nature and qualities of man. Therefore, the mystical doctrine was adopted that the best description or comprehension of God was that He was everything that man was not. Since man was mortal in his worldly existence and manifestation, God must be immortal in His spiritual nature and manifestation. Likewise, since man had form and limitations to that form, and was concrete and definite, God was indefinite and without form and abstract in a worldly and physical sense. Furthermore, since man was incapable of being everywhere and incapable of being powerful in every sense, God must be



omnipresent and omnipotent. And since man is naturally cruel, envious, jealous, unmerciful and selfish, God must be the very opposite of all of those qualities. It was abhorrent to these early mystics to think of God as expressing wrath, anger or peevishness, jealousy, preference, bias, prejudice or any of the other qualities that man was capable of expressing. The fact that man was capable of expressing those qualities proved that God was incapable of expressing them, for God must possess and express and have in His nature only those qualities that are opposite to those expressed or possessed by man.

The fact that man gradually sought to express love, and had to wilfully and deliberately overcome his other passions and qualities in order to be kind or merciful or loving, proved two things: first, that man did not naturally possess these qualities—otherwise, he would not have to deliberately try to develop them; second, that it was his natural and spiritual urge to find these opposite qualities in the missing part of his nature—the God part—that made him try to express these qualities, for it was his gradual attunement or sympathetic blending with God that developed these idealistic qualities in his nature to modify and neutralize the other qualities which he seemed to express so easily and without a battle within himself.

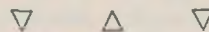
Certainly, this very ancient doctrine of a theological as well as a mystical and Cosmic nature really constitutes the fundamental of the mystical teachings of today as understood by the Rosicrucians and by those who have developed an inner understanding of fundamental universal laws through natural attunement with God and the universe.

There is one other point to this very old mystical philosophy of numbers that is also interesting. It is best expressed in the words, "One plus two equals all." Here we have the fundamental basis for the doctrine of the trinity. In our modern symbolism this idea is very crudely but briefly expressed by the statement that "the triangle represents perfection or perfect manifestation." Just as it requires one plus one, or a duality of

natures, to make a manifestation of the separate natures of all things, so it is necessary for a third point to be added to the duality to bring about a degree of perfection which embraces all that there is. But the triangle does not represent a trinity in the sense of three beings, as is so universally believed by those who have accepted the more or less modern theological interpretation of it. The divine trinity or Cosmic trinity is not a thing that is composed of three entities, all of which are so blended that they appear to be one. We often hear the very erroneous and puzzling statement that the Godhead is three in one, or three Gods in one. There cannot be three Gods, no matter how philosophically we may attempt to blend them into one God. The trinity represents "All in All" or perfection of manifestation.

When this old secret idea of the mystics was finally adopted by the early Christian church, and later taken out of its mystic setting—in the hearts and minds of the secret inner circle of the Church—and given in a symbolical and philosophical form to the outer circle or outer congregation of Christianity, its real meaning was changed or modified to meet the comprehension of the undeveloped and unmystical minds of the public. From that time until this day, although the "symbol of the trinity" has been adopted and revered as the most sacred symbol and principle of religion, its real significance and its real representation of a great law has remained only with the mystics. To the mystics, Jesus the Christ represented the sacred trinity, and so did God, but not in the sense that Jesus the Christ and God together were parts of that trinity.

I cannot be more explicit, in regard to this transcendental and sublime idea, in a public article. But I believe that there are many thousands of readers of this magazine who may get from my statements a faint glimmer of the very magnificent and beautiful ideas that are involved in these two great thoughts: "one plus one equals one; and One plus two equals all."



REMEMBER THE CONVENTION — July 10 through 15, 1955

*The
Rosicrucian
Digest
April
1955*



NEWS story, datemarked at Palo Alto, recently told of a 26-year-old son of a Nigerian tribal chief who is enrolled in Stanford University to study medicine.

About four years ago, Stanford's Dean of Students, Don Winbigler, received a letter of inquiry from Udo Nkamare in Nigeria regarding the possibility of his studying medicine at Stanford. Then nothing more occurred until 1953 when from Nkamare came another letter, enclosing a check for \$806.60. It was explained that this was part payment of his first year of schooling and would be followed by another check for the same amount.

The second check arrived and shortly thereafter Udo Nkamare himself. Now after a scant four months at Stanford, Udo is wrestling with courses in history, chemistry, physics, and German. There are at least seven or eight years of hard work ahead, but Udo has been quoted as saying, "I should be living only half a man if I did not go on."

The fact that there has been a lot of hard work in the past may account for Udo's optimism. At a little Nigerian mission school, he first conceived the idea of becoming a doctor. After his father's death, he made his way to Monrovia, the capital of Liberia, where he thought he might do better than at home. There he did various things and finally found a place on a weekly newspaper, *The Liberian Age*. In six months he was earning \$1200 a year as news editor. He became a citizen of the country and went into a government post which meant more money. He might have entered the diplomatic service if it hadn't been for the goal he

had set for himself. He had had it too long and it was too urgent; so in 1951 he wrote the letter to Stanford. That meant starting over again and under more difficult conditions. After four months, though, the Dean judges Udo's efforts to have been satisfactory: and taking a long view he is reported as confident that someday Udo Nkamare will return to his native Nigeria as a fully accredited M.D.

Some of this story is from the firsthand account of Udo himself when he visited the Grand Secretary at Rosicrucian Park a few days ago—for, as you may have guessed, Udo is a member of the Order.

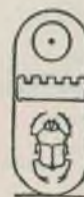


This time last year, this department noted the establishment of a Pronaos of the Order in Bombay, India. Now, it is good to note that that Pronaos has gained the solid good will of the city itself because of its own good works.

In December, the Bombay Pronaos sponsored a benefit performance to aid the flood victims of Bihar, Bengal, and Assam. Held at Bharatiya Vidya Bhavan, the entertainment consisted of a comedy, *Wah-Re-Dunia* (*What a Nice World*), by Dorab Mehta presented by the Progressive Players. During the interlude Baby Daisy Irani performed a dance number.

Shri S. K. Patil, Chief of the Bombay Provincial Congress Committee, presided, paying warm tribute to the efforts of Pronaos' members in carrying through the project and to the Rosicrucian Order itself for inspiring its members to such humanitarian endeavor.

Mrs. Patell, wife of the Master of the local Pronaos, presented garlands to Mr. Patil and also to Dorab Mehta, the author, who was present. Nor did she



forget to garland Baby Daisy Irani who danced so beautifully.

The work of the organization of the benefit was shared by many, but the guiding hands were those of Mr. D. D. Patell, pronaos master, Mr. S. J. Shroff, its secretary, and Mr. S. D. Daji. More than 2,175 rupees were contributed to the Bihar Relief Fund as a result of the benefit.

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Two exhibits of great importance, although of a slightly different kind, have been held in Transvaal Africa. The libraries at Johannesburg and Springs have each held exhibits of Rosicrucian publications. These displays were made up of materials sent from Rosicrucian Park but were arranged for and set up under the sponsorship of Southern Cross Chapter of the Order in Johannesburg. Credit for their engineering and success must largely go to Frater Roland Ehrmann of Springs, an enthusiastic and enterprising young businessman whom many R. C. U. students will remember.

Such exhibits are the finest kind of missionary endeavor, for they set the Order before the public in its true light as a scientific, educational, and philosophic brotherhood.

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The idea of a Mystical Breakfast, which originated it seems with Francis Bacon Lodge of San Francisco some years ago, is catching on with Lodges and Chapters elsewhere. Recently Vancouver Lodge entertained about 100 of its members at such a breakfast, having fifteen guests from Seattle. The highlight of the occasion was the presentation of a "Cosmic Dialogue" by the Vancouver Lodge officers.

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Thomas Jefferson Chapter of Washington, D. C., offered its members additional spiritual fare following its Convocation of February 11. This was the presentation of Number 4 in the series of Ritual dramas prepared for Lodge and Chapter presentation. Number 4 is the initiation ritual of the

American Indians called *Manabus of the Medicine Lodge*. Soror Bell Rogers directed and the cast acquitted itself superbly in a simple yet stirring performance.

△ ▽ △

February was a particularly busy month in the Rosicrucian Egyptian, Oriental Museum. The Light and Shadow Club of San Jose, which is becoming almost a traditional exhibitor in the Art Gallery of the Museum, held its First International Photo Exhibition there during the month of February. Choice photographs from every part of the world taxed the capacity of the Gallery. On three Sunday afternoons lectures were presented, illustrating all aspects of photographic technique.

More and more people are visiting the Museum these days. The attendance record has been rising rapidly during the past three years—especially the Sunday attendance which was consistently larger in 1954 than the year before. The final tabulated figures on attendance reached an all-time high in 1954, or up to 100,000, the visitors having increased by 19,470 over the previous year.

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"Stars fell on Alabama" a few years ago, according to a popular song-writer, but they're literally showering down on Rosicrucian Park every Saturday morning. Mostly teen-age and not yet of first magnitude, they still have the urge to shine. And the Order is providing the place for them to have their try.

With the help of Radio KEEN of San Jose, a program of junior talent is being presented in Francis Bacon Auditorium every Saturday morning from eleven to noon. Here these "Stars in the Future" have their chance before the microphone.

Santa Clara County's "Cheery Farmer" Ebb Bohn acts as master of ceremonies and a grand good time is being had by all concerned. Tune in, why don't you?—or drop 'round this Saturday.

DAYLIGHT SAVING TIME

Daylight Saving Time will become effective in California on April 24. Pacific Standard Time will be resumed on September 25. AMORC members, in their contacts, will please take notice.



THE PYTHON DANCE

In a remote area of South Africa under a sweltering sun and in choking dust, these native girl brides-to-be perform the traditional tribal python dance as a prenuptial ceremony. Grasping one another by the arms at the elbow, they form a continuous line which rhythmically moves to the beat of the drums, and resembles the slithering of the python along the nearby riverbanks. For several days, for hours at a time, the girls of ages thirteen to eighteen shuffle in a serpentine formation chanting to the endless beating of the drums. All of this is in preparation for the marriage which is to follow the dance. The young men who are to be their husbands are excluded from the ceremony. The music and dance are but a story in rhythmic symbolism.

(Photo by AMORC)

Egyptian Temple Lamps

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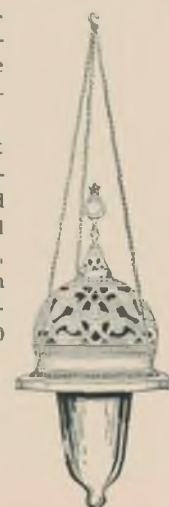
In order to bring students authentic and distinctive items for their sanctums, the Rosicrucian Supply Bureau imports many student accessories from other lands. The photographs on this page depict the special care and attention given to one of the finest items we offer for sale—the Sanctum Lamp, made in Cairo, Egypt. The photo at right shows factory workers preparing lamps for shipment while officers of Cheops Chapter, AMORC, inspect the quality and design. Below—lamps are inspected, crated, and stand ready for shipment to the United States.



An old legend about these Egyptian lamps states that because the lamps were hung in a sacred place where the prayers of men were offered and the powers of the gods invoked, there was imparted to them, a strange influence, which affected the lives of all who came within the rays of light they shed. A wish made while one was being touched by a ray of light from a mystic temple lamp would come true. Thousands journeyed to the temples that had these ornate, strange lamps. Although we relegate such beliefs today to by-gone superstitions, we must still admire the splendid workmanship of these temple and sanctum lamps of Egypt.

Handmade, by craftsmen possessing the art and skill of centuries, the lamps are of hand-blown glass and solid brass, elaborately designed with symbolic, Rosicrucian figures. They will lend a superb mystic charm to your sanctum, den, or study room. These genuine Egyptian articles are available to you for what is an exceptionally low cost outside of Egypt—only \$7.50 (£2/13/7 sterling), postpaid.

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THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

AMORC TEMPLE • Rosicrucian Park, San Jose, California, U.S.A. • (Cable Address: "AMORCO")

Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, and Africa: **Ralph M. Lewis, F. R. C.—Imperator**

DIRECTORY

LODGES, CHAPTERS, and PRONAOS throughout the WORLD

The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in various nations of the world. The "American Directory" for Lodges, Chapters, and Pronaoi in the United States will appear in the next issue of the *Rosicrucian Digest*. The International and American directories alternate monthly.

AUSTRALIA

Adelaide, South Australia:
Adelaide Chapter, Builders and Contractors Association, 17 Weymouth St. B. H. Stribling, Master, 3 Allenby Ave., Millwood Estate.

Brisbane, Queensland:
Brisbane Chapter, Holy Trinity Church Hall, Wickham St., The Valley. W. H. Monteith, Master, 413 Oxley Rd., Sherwood S. W. 3.

Melbourne, Victoria:
Harmony Chapter, 31 Victoria St. Alex. Chph, Master, 10 Staughton Rd., Glen Iris, Victoria.

Newcastle, N. S. W.:
Newcastle Pronaos. H. H. Joyce, Master, 159 Main Rd., Booleroo.

Perth, Western Australia:
Perth Pronaos. Dorothy Gooch, Master, 185-A Thomas St., Flat 3, Subiaco.

Sydney, N. S. W.:
Sydney Chapter, I.O.O.F. Hall, Box 202, Haymarket, Sydney. Arthur F. Hebbend, Master, 463A New Canterbury Rd., Dulwich Hill, Sydney.

BRAZIL

Belém, Pará:
Belém Pronaos. Joao B. C. de Melo, Master, T. Cel Med. Quartel Gral., 8 Regiao Militar, Praca de Bandeira.

Rio de Janeiro:
Rio de Janeiro Lodge, Rua Goncalves Crespo, 48, Osvaldo G. Ferreira, Master, Engenho Velho.

São Paulo:
São Paulo Chapter, Rua Santo Andre 114, hall 806, 8th floor. Max B. Da Matta Machado, Master, Caixa Postal 6558.

BRITISH GUIANA

Georgetown:
Georgetown Pronaos. John McR. Agard, Master, 109 - 2nd St., Alberrtown, Georgetown.

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Port Harcourt Pronaos. C. E. Nwaozuzuh, Master, Box 152.

Yaba, Nigeria:
Yaba Chapter, The Ladi Lak Institute, 68 Akiwunmi St. F. B. Wickliffe, Master, 73 Patey St., Ebute Metta.

BRITISH WEST INDIES

Bridgetown, Barbados:
Barbados Chapter, Ancient Order of Foresters Bldg., Court Western Star, 2066, 112 Roebuck St. Edward S. Branker, Master, Howell's Cross Rd., St. Michael 14.

Kingston, Jamaica:
Saint Christopher Chapter, Forresters Hall, 21 North St. Duncan Hughes, Master, 14 Grafton Rd., Vineyard Town.

St. George's, Grenada:
St. George's Pronaos. R. D. Sleete, Master.

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Calgary, Alberta:
Calgary Chapter, 421 - 12th St., N.W. S. Eustace, Master, 1306-4th St., West, Apt. 1.

Edmonton, Alberta:
Edmonton Chapter, 10169-103rd St. George E. Tucker, Master, Suite 203, Condeil Bldg., cor. 8th & Jasper Ave.

Hamilton, Ontario:

Hamilton Chapter, 194 Main St., East. Agnes M. Pacher, Master, 94 Carleton St., St. Catharines, Ontario.

London, Ontario:

London Pronaos. J. G. Meyer, Master, 32 York St.

Montreal, Quebec:

Mount Royal Chapter, Victoria Hall, Westmount. P. Campbell, Master, 3534 Shuter St., Apt. 2.

Ottawa, Ontario:

Ottawa Pronaos. F. G. Rioux, Master, 880 Kirkwood Ave.

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Regina Pronaos. Larry Glover, Master, 5 Belmont Apts.

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Toronto Lodge, 2249 Yonge St. Marie A. Moreau, Master, 485 Duplex St., Apt. 28.

Vancouver, B. C.:*

Vancouver Lodge, 805 W. 23rd Ave. W. H. Allen, Master, 6263 Bruce St.

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Windsor Chapter, 808 Marion Ave. Phyllis Bordman, Master, 327 Ouellette Ave.

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Charles Dana Dean Chapter, Royal Templar Hall, 360 Young St. E. J. O'Dowd, Master, 793 McMillan Ave.

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Camagüey Chapter, Independencia y Raul Lamar, Luisa de la T. Lloveras, Master, % The Royal Bank of Canada.

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Menfis Chapter, Academia Sampedro-Rodriguez. Jose S. Sablon, Master, Estacion de Ferrocarril.

Cienfuegos:

Cienfuegos Chapter, Apartado 77. Pablo A. Rodriguez, Master, Santa Elena Y Manacas.

Havana:*

Logia Lago Moeris De La Habana Lodge, Masonic Temple, "José de la Luz Caballero," Santa Emilia 416, altos Santos Suárez, Francisco B. Jimenez, Master, Franco 360 entre Llinas y Clavel.

Holguin:

Oriente Chapter, Logia Teosofica "José J. Martí," Rastro entre Frexes y Martí. Cleveland Austin, Master, Lista Correo.

Matanzas:

Matanzas Chapter, Masonic Lodge "Sol No. 36," Medio 188½, Francisco J. Marimon, Master, Calle De Salamanca No. 69.

Morón, Camagüey:

Morón Pronaos. Miguel Nazco Sotolongo, Master, Central Violeta, Violeta, Camagüey.

Santiago:

Heliopolis Chapter, "Logia Fraternidad No. 1,"

Calle Desiderio Fajardo (Esquina Gral. Portuondo). P. G. Rodriguez, Master, Calle A. No. 111, Vista Hermosa.

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The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master, Vester Voldgade 104.

DOMINICAN REPUBLIC

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EGYPT

Alexandria:

Alexandria Pronaos. Mario Saphir, Master, 47 Saad Blvd., Zaghoue, Alexandria.

Cairo:

Cheops Chapter. Albert T. Doss, Master, Doss Pasha Bldg., 44 Soliman Pasha St.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymund Andrea, Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

Birmingham:

Birmingham Chapter, Warwick Room, Imperial Hotel, J. T. Hutchins, Master, 180 Anchorway Rd., Green Lane, Coventry, Warwickshire.

Brighton, Sussex:

Brighton Pronaos. Mrs. E. M. Kirkpatrick, Master, Cranston, 21 Woodlands, Barrowfield, Hove 4.

Bristol, Gloucester:

Bristol Pronaos. Harry T. Roberts, Master, 45 Apsley Rd., Clifton, Bristol 8.

Ipswich, Suffolk:

Ipswich Pronaos. George E. Palmer, Master, Shotley Cottage, Shotley.

Leeds:

Joseph Priestley Chapter, Theosophical Library, 12 Queen Sq. H. Duckworth, Master, Edgeworth, Broomhall Ave., Bradford Rd., Wakefield, York.

Liverpool:

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